

A true Relation of the Cruel dealings of William Pocklington of North Collingham in the County of Nottingham, with the Innocent People of God called Quakers, in the same County.

William Pocklington is a man that hath caused great and heavy Sufferings to be inflicted upon us for more than nine years, and he still groweth in his Envy and Cruelty towards us, as one that hatcheth mischief upon his bed, so that we are constrained to bear our Testimony against his evil deeds and actions, which are briefly comprehended in these particulars following.

1. He caused William Smith of Bestbop to be arrested in his own name for Tythes, when the Tythes of that place were not in his own hand; and William Smith was sent to Prison, and kept a Prisoner about 21 weeks.

2. He caused William Smith to be arrested again in his own name for Tythes, when the Tythes were not yet in his own hand, and then William Smith had clearness to give bond for his appearance, and did appear according to Law.

3. He caused Robert Carnet of North Collingham, to be arrested upon forfeit of the Bond for William Smiths appearance, Robert being bound with William for his appearance; and Robert was sent to Prison, and kept a prisoner about 12 weeks, notwithstanding William Smith had discharged the Bond by his appearance.

4. He caused Thomas Elsam of Gerton, to be arrested for Tythes, and much of his Hay and Corn were taken for Tythes, and Thomas was sent to Prison, and kept a Prisoner a long time.

5. He caused William Thorpe of Gerton to be arrested, and sent to Prison, for about two or three Cocks of Corn, which he pretended were due to him for Tythes.

6. He caused William Smiths Corn to be taken off his Land for Tythes, after the Tythes came into his own hand; and then caused

him to be arrested again for Tythes, and he was kept a Prisoner above five years, and his Corn taken both before and all that time.

7. He caused about nineteen men to be sent to Prison for meeting peaceably together to wait upon God, and to worship God in Spirit and Truth; and they suffered a long time.

8. He often caused our peaceable Meetings to be broken up, and he himself present; he caused some women to be thrust forth of the Town, and charged the Constable of *Gerton*, that he should not suffer them to meet in the Night; and some Women-friends being one night with a Woman in travel, the Constable came, and would not suffer them to stay.

9. He caused the Town where we usually met, to set Watch-men at the Gate, to keep us forth of the House, and we were constrained to keep our Meeting abroad upon a Green, though the season was wet and cold; And the Town was put to much charge with him and his Company at the Alehouse, which he much frequented, and would make the Town bear the Charge. This work he continued for several weeks together.

10. He caused *William Smiths* Goods to be seized, after his more than five years imprisonment; and took his Sheep, Beasts, Horse, Hay and Corn were taken away, to the value of above threescore pounds, for Tythes; and *William Smith* was a Prisoner, and never gave any appearance to the Writ, nor never knew of any proceedings against him, nor ever saw or heard of his Goods.

Now all moderate People may see how *William Pocklington* hath behaved himself among his neighbours, and how there is neither love, pity, mercy, justice, or equity in his goings, and how he hath acted contrary to the Law of the Nation in these following particulars:

1. To Imprison a man for that which is not in his own hand, but in the hand of another.

2. To Imprison a man upon forfeit of a Bond, when the Bond is really discharged.

3. To cause any mans Corn to be taken off his Ground without his consent.

4. To come into any mans house, and pull such forth as are peaceably together, and to send them to Prison.

5. To cause Watchmen to keep people forth of any house where they

they have just right to come, and to cause a Town to pay Alehouse reckonings, when the Town is not concerned.

6. To cause above sixty pounds worth of Goods to be taken for Tythes, and the party Imprisoned upon the Writ, and never gave any appearance, and his Corn taken off his Land for Tythes all the time of his Imprisonment and before; and sometimes a whole Land of Corn taken away together for Tythes.

And now whether we have not sufficient cause to bear our Testimony against *William Pocklington* as a cruel merciless man; for as his actions are contrary to the Law, so they are without mercy and full of cruelty; and as he is a transgressor of the Law, he may be justly questioned for his doings by the Law: for such dealings and proceedings are a shame to the Law; that is made for honest & good ends, and a shame to those that practise in the Law for honest and good ends, that is, to right such as suffer wrong; and such things are a dishonour to the Government, as using the Kings Name in what is so done. For *William Pocklington* told a Friend, *That the King knew of the taking of William Smiths Goods, and that they were taken in the Kings Name*; but the King will have no cause to take such a man to be his Friend, that layeth such actions upon him and his Name. And we do the rather publish these things, that both the King and Country may have certain knowledge of them, and also of *William Pocklington*, who hath done and caused them to be done.

And during the time in which he was causing such spoile to be made upon *William Smiths Goods*, there were some Papers delivered to him as followeth.

William Pocklington, The Lord God dwelleth in the Light, and his power is over all; and in the Light he beholdeth all thy unjust and illegal proceedings, which thou attest by the Prince of Darkness, which now ruleth in thee: but the Lord stands at our right hand, and with true judgment and righteousness will plead our cause against thee: and when he shall execute the fierceness of his wrath, what wilt thou then do? thy fair words wherewith thou flatterest thy self and others, will not then hide thee, for in the Light thy deeds are all manifest, and in the hearts of all moderate men, they appear exceeding evil and full of cruelty: therefore in love to thy soul I warn thee to repent, and return him which thou unjustly hast caused to be taken from us, or be thou sure the Lord (for whose Truth we suffer) will visit thee in thy inward parts, and there he

will be a terrour to thee and will terrifie thee day and night, but his peace is, and for ever will remain with us. Elizabeth Smith.

Friend, William Pocklington, there is a great cry in the Country concerning thy actions and doings, by which the eyes of People thereabouts are over thee, wondering what will be the end thereof, and are amazed that the Earth opens not her mouth and swallows thee up, for I have not heard the like cry and noise, between London and the Town where thou livest. Thou who didst keep William Smith, a Neighbour, about five years in Prison, and now for the value of about four Nobles, hast taken above sixty pounds worth of goods from him, having gotten a Judgement by some indirect means, unknown to him and his Attourney how thou hast stolen out this Judgement; Dost thou think the Truth will not search and find out such things? Dost thou think that such unparrallel'd actions of thine must lye and sleep? Didst thou not rage at the Bailiffs, because they did not pluck his very Bed from under him (he being sick and lame) when thou hadst taken away his Sheep and Beasts, and seized upon his Hay and Corn, and locked up his Barn door, for the value of four Nobles, for Tythes pretended? Is not this contrary to humanity, and Christianity? Dost thou not think that the Lords eye is open to behold and see thy actions, and dost thou think that he will let the wicked go unpunished? Dost thou think he will suffer the Spoiler to go without his Reward? and dost thou think that thou which ravens so much after the goods of others, and casts them into prison, also driving away their goods by droves, and locking up the Barn door, and art so greedy after the earth, dost thou think that the Lord will not stop and fill thy mouth with earth ere long? Dost thou think that the Country taketh not notice of thy lying in Alehouses, drinking and making spoil of the goods of the Innocent, thy selling and making bargains in the Alehouse of them? Dost thou not think there is a God that will punish the wicked, or a Christ that will render vengeance upon the ungodly? his hand is over thee, and thou wilt feel it to thy judgment and condemnation. Oh happy would it be, if thou couldst find a place for repentance! An Old Man with gray hairs doting after the goods of the Innocent, loading himself with the spoil! I believe thou wilt have thy load, when thou hast gotten all the above said sixty pounds, of Cattle, Sheep, Hay and Corn upon thy head; thou wilt find the weight of it upon thy head to make thy neck crack, Oh full of darkness, who hatest the Light, thou hast forgotten the time when thou

thou wast in thy affliction, what did William Smith do for thee then? Oh
 tumber not the ground thou fruitless tree, for the earth will vomit thee
 out, and God will vomit out all such as gather riches by cruelty and op-
 pression, and the spoil of the Innocent will eat thee out, thou wilt be ne-
 ver the richer for it at the years end: for God causeth a blast upon thee,
 and upon what thou hast, and bringeth his plagues and judgements to con-
 sume what thou hast, who delightest in spoiling the goods of the Innocent.
 What honour hast thou gained by thy ravening among men but shame and
 judgement? the time may come that thou mayest wish, thou hadst ne-
 ver been born. Reade the Execution and its date, reade
 thy Liberty and its date, and also read thy own works; to the
 Witness of God in thee I speak, that will be thy condemnation. I say
 the time may come that thou mayest wish, that thou hadst never been
 born. For, oh man, What hast thou been doing? dost thou go on blind-
 fold, dost thou not think that the eye of God and People are over thee?
 hast thou thrown off God, Christ, and Scriptures both? Canst thou not
 read, nor see what became of those that filled their houses with the
 spoil of the Innocent? and dost thou cry, the Law hath done it, and thou
 hast done it by Law? What Law? where was William Smith when
 judgement was given? Well, remember that in thy life-time thou hast
 been warned, for many visitations thou hast had; take heed lest the day
 come upon thee, wherein the evil spirit thou servest will torment thee, so
 that thou wilt seek for death and not find it, when thy head is full of di-
 straction and confusion; for Gods power is over thee, and I believe that all
 honest people that are neighbours, that have any fear of God before their
 eyes, and are of repute among men, will be ashamed of thy actions; so here
 thou art come under the judgement of God and all good men. Farewell.

L. F.

And notwithstanding these faithful warnings to him, he still persued
 his work, whilst any thing was left abroad to work upon; and Mr.
 Smiths Wife bearing Testimony against the wickedness of those that
 he employed about lading the Hay &c Corn away, one of the Bailiffs
 said, *We have not done yet,* and said, *we shal not have done until you leave*
your wayes: but we shall not leave our wayes, that are just and true,
 to walk in the wayes of such as follow mischief; for the Lord God
 will render tribulation and vengeance unto cruel and merciless
 men, and that is the Cup which they must drink when they have
 filled up their measure, and finished their work: But it seems they
 have

have not yet done, for it is said, that *William Pocklington* intendeth to take away *William Smiths* Corn again the next year, if he sow his Land, by which it appeareth that he is hatching mischief in his mind so long before the time come.

Object. But is it not reasonable and equitable that a man should receive Tythes that he farmeth and payeth rent for, as a Farmer doth for his Farm? and do not such do him wrong as withhold Tythes from him that he payeth rent for?

Ans. No; it is not reasonable nor equitable that a man should receive Tythes, though he farm them and pay rent for them; because no man hath a proper Title or Interest to let any such part of the profit and increase of another; for Reason and Equity concludeth, that every man is worthy to receive the benefit of his own Land, Labour & Charge, and that he is not to be forced to yeeld any part of it to another, neither is another to force any part from him. And though the sons of *Levi* had a commandment to take Tythes of their Brethren, according to the Law, yet that commandment is not now to be pleaded as to the same right, because Christ Jesus is come and hath disannulled it, *Heb. 7.* And there is no Law or commandment of men that can give a proper Title or Interest in Tythes under a Gospel-administration; and seeing such as let Tythes to farm have not a proper Title or Interest to let them, then such as take them, and pay rent for them, do covenant and agree in their own wrong, and such as withhold them, withhold them in their own right, as having the same Title and Interest in the tenth part, as in the nine, and none have power to make the tenth part a good Title unto another; and that maketh the taking of Tythes to be void in the ground or original: But such as take a Farm upon rent, they take it from a good Title and Interest, if it be a clear Estate without any Inconvenience, and they are worthy to receive the profits which they pay rent for, because the Letter hath a good Title in the Land, and the Farmer bestoweth his labour and charge upon it; and these are proper and peculiar Rights, both in the Letter and the Farmer; and it is agreeable to Reason and Equity, as a Branch is agreeable to the Root that bears it. But Tythes are taken out of the Land, Labour and Charge of another, which is no way agreeable to Reason and Equity. And though many Disputations and Arguments have been, and yet are maintained to uphold them, some by
Divine

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Divine Right, and some by Humane Right, yet the matter is determined in a few words; for since Christ dissannul'd the Commandment under the Law, Tythes have never been paid by Divine Right, and no Humane Power can make them of right due unto any man whatsoever. So Christ having ended the payment of Tythes, as to the *Jews* observation, and that there is no command for them to be paid under the Gospel-dispensation, they must needs be now introduced by some framed Invention, and that cannot be a ground to force the payment of them; and we that are called *Quakers*, have well weighed these things in the Light with which Christ Jesus hath enlightened us, in which Light we have seen his coming, and the end of the Law and first Covenant by his coming, and a necessity is laid upon us to confess his coming; and we are satisfied, that neither Priest nor Impropiator have a good Interest in Tythes under the Gospel-administration: We do not deny them from any opinion, conceit, or self-ends, as some would charge us, but in love to Christ Jesus, who hath given his Testimony freely to us; and it is evident that we do not deny Tythes from any opinion, conceit, or self-ends; for we suffer Imprisonment many years together, at a great charge and loss of time, and many have suffered the loss of their natural lives by such imprisonments; and we suffer the spoiling and loss of our goods, to the value of many pounds, whereas a few shillings might satisfy if we could willingly pay our Tythes: so that only Conscience-like towards God is the ground why we deny them; and it is opinion, conceit, and self-ends in such as take them. And it doth plainly appear in what *William Pocklington* hath done concerning *William Smith*, upon that very account, and also in what many Priests and Impropiators have done as to many others, who are faithful in their Testimony unto the coming of Christ Jesus.

And now, *William Pocklington*, thou art called up to the Bar of Truth, and forasmuch as thou, not having the fear of God before thy eyes, hast acted and done such wicked things as are before related, contrary to the Law of God and Nature, and also contrary to the Law of the Nation, and so against the King his Crown and Dignity; and that they are true concerning thee, thou art found guilty of Persecution, and Truth giveth Judgment upon that Spirit that ruleth in thee, and by the Truth it is condemned for ever, and Truth marketh thee for a wicked Persecutor and cruel Spoiler. Oh

O William, Sorrow will fill thy heart, though for a time thou maist make thy self merry with thy Alehouse company, but O thy End, thy End! what will it be, thou wilt know when it comes, and it cometh swiftly, and thou canst not be hid, the Lord wil find thee & judg thee according to thy works, for thou hast long reigned in thy wickedness, and thy presumption is so high as that thou goest on from evil to worse, neither leaving Cattel for Fodder, nor Fodder for Cattel, nor Seed for the Sower; and we cannot let thee lie any longer as a Fox in his hole that alwayes watcheth how he may come to his prey, and devour the Lambs, but we must resist against thy evil deeds, and lay thy wickedness upon thy own head, and it will be a load upon thee in the day of thy Judgment, for thou hast always been lifted up with pride and vain glory; and thou hast always sought to bear rule over others with a high hand, and because we cannot bend unto thee thou exerciseest cruelty; but we rejoyce in the Truth which is over thee, and thou canst neither ruine us nor root us out; and both the King and Country have cause to be jealous of thee, who art so full of pride, deceit and hypocrisie; for how can it be expected that thou shouldst be true to the King and Country in thy Office of *High Constable*, when thy actions are so notoriously wicked? and notwithstanding thy wicked intention to ruine us, and thy high expectation of enriching thy self with what thou takest from us, yet the Lord may frustrate thy end in both, and he may take thee in thy own snare, for that which thou wickedly intendest against others may fall upon thy self, and the Lord may cause thy own work to torment thee, by turning it upon thee; but as for the Innocent he saves them in his hand, and they feel his mercy.

Now read thy self, thy works & name, for thou hast gotten a name that will remain unto future generations, and they will read thee to be a Persecutor, & so thou wilt leave an ill savour behind thee; and except thou repent, thy works will be a continual torment to thee, and thou wilt certainly perish for ever. And all such as are partakers with William Pockington in his wicked works, and make your selves merry with him in the Alehouses, and buy such goods as by his means are unjustly taken from the right owners, you must all come to repentance, for you are in the same spirit of wickedness; and the spoil which you greedily purchase will be a scourge upon you (mark the end of it) therefore repent and fear the living God, and make not a mock at Sin, nor be scornful at Reproof, for the Lord will not hold you guiltless. O read your works, you evil workers, who sport your selves in your own wickedness, Read your Wantonness, Drunkenness, Swearing, Cursing, Lying, Deceit, Laughter and Madness; read your own conditions, and see whether you be like men & Christians, or worse than Infidels and Heathens; for the Heathens have more sobriety and honesty as men; & if you will not turn at reproof & cease from wickedness, the Lord will bring weeping & wailing and gnashing of teeth upon you; and this is to you all whose faces are set to do wickedly, that ye may repent before calamity come upon you, and it is spread abroad as a Testimony against all evil works and workers; for it is not good to have respect of persons in judgment; He that is faith to the wicked, Thou art Righteous, him shall the people curse, Nations shall abhor him; but to them that rebuke him, shall be delight, and a good blessing shall come upon them, Pro. 24. And this Testimony the Lord God upholdeth where he sets it, and the wickedness of the wicked cannot root it out or destroy it.

Given forth the 12th month (called February) 1657.

from us who are called QUAKERS.

